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## **TREATIES ON THE CALAMITIES** **OF THE LAST DAYS.**

BY S. RIGDON.

To those who take the bible for their teacher, in matters pertaining to the future; the present aspect of the world is as portentous as it well could be. We have no account of there being, at any period of the world's history, so general a display of the displeasure of the Lord, in the same way, as is now passing in the world, throughout the length and breadth of the land. From China to Mexico, there is naught but calamities and judgments prevailing. Earthquakes, pestilence, drouth, civil commotions, and fear and confusion reigning. Fires laying waste towns, villages, cities, and destroying large tracts of country, in a manner before unknown. We ask as did Isaiah "Is there an evil in the city, and the Lord has not done it?" Those who have read the bible, with attention, and placed confidence in what it said, have been expecting such things, and yearly expecting their arrival, and he can now look and say behold they have come.

John the revelator told the world, seventeen hundred years ago, that at a certain time it would be announced by an angel, that the hour of God's judgment has come, and that it would be required of men to "fear God and worship him." See Revelations 14th chapter 6th and 7th verses, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water." It was this annunciation, that was to prepare the way for the downfall of Babylon, and for the resurrection of the dead, and the final triumph of the heavens; as will be seen by comparing the quotation above with the 8 verse "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." As also with the 18th chapter of Revelation 1st and 2d verses, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.— And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean bird." And 19th chapter 1—3 verses "And after these things I heard a great

voice of much people in heaven, saying, Alleluia, salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, and her smoke rose up for ever and ever."

From the above we learn that Babylon was not to fall until an angel had announced it, and that was to be after an angel had brought the everlasting gospel, at which time the hour of God's judgment was to commence. By this we learn that there was a particular period to arrive, which was called the hour of judgments. No subject is more plainly taught, by all the sacred writers, and none upon which there is more said, than that of the judgments of the last days, and as sure as there is truth in either the old or new Testament, there is a day or rather an hour, as John calls it, of judgment, which is called so by way of preeminence, awaiting the world; and one that is not far distant, that will convulse the nations of the world. We are disposed to say a few things about this period, and the relation the present sectarian world bears to it.

According to the present condition of the religious world, this day cannot come without laying waste the entire sectarian world. That the destruction of this day, is the result of having corrupted and rejected the true religion of heaven, the scriptures abundantly teach. In the 24th chapter of Isaiah, where we have an account of the effects of this hour of judgment in detail, the reason for it is plainly declared. See the 5th verse, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."—"The earth is utterly to be laid waste, because it "is defiled under the inhabitants thereof;" and if it be asked how it was that the inhabitants had defiled it, the answer is given in the last part of the verse; "because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Who has done this? the religious world; for they it were who had the laws and ordinances in trust and to whom the everlasting covenant is given. The heathen world had not the laws, ordinances nor covenant, that they could transgress, change or break.

If the earth then is to be utterly laid waste, because the laws of heaven are transgressed, the ordinances changed, and the everlasting covenant broken, it is the religious world that

is to bring destruction on itself. If what John says in the 6th chapter of Revelations 15th and 16th verses, which reads as follows:—"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,") is ever brought to pass, it will be because the kings and nobles, were religious men, and corrupting the true religion, brought destruction and ruin on themselves. And again, in Revelations 19th chapter 17—21 we read as follows:—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Why are the fowls of heaven called upon to come and feast on the flesh of kings, and the flesh of nobles, and the flesh of mighty men? it is because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; for Isaiah says it is because of this, that the earth is to be laid waste, and if the earth is laid waste it will be part of the destruction, to destroy the kings, nobles and mighty men.

Let us inquire who are these kings, nobles, and mighty men, who are to be destroyed, since they are religious men, and destroyed for having set aside the institutions of heaven. This is easily determined, they are the kings, nobles and mighty men of the two great families, Catholic, and Protestants, for the kings of the earth, and the nobles, and the mighty men of the earth, are of one or the other of these two families, and it is impossible for the calamity, here spoken of, ever to take place only by destroying the two parties, that at this time compose what is called Christendom.

It was so called Christendom, that has transgressed the laws, changed the ordinances, and broken the everlasting covenant. There are none others could do it, and the Catholics

and Protestants are the religions, which have produced that effect. If it is true what Isaiah and John say, about the hour of God's judgment, we have the very religious parties clearly set forth, whose corruptions are to bring destruction on the earth, and it must and can be none other, but the so called Catholics and Protestants. To them belongs the kings of the earth, who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, or else no such things have been done.

The kings and nobles of the earth, who have had the laws, ordinances, and covenants of heaven in possession to break, are either of one or the other of the families, and the Lord cannot destroy them, only by disapproving of their religion, and if he disapproves of the religion of the kings, he does of the people, and we have the fullest and most uncontested evidence, that the Catholics and Protestants, are two corrupt families, and are ones on which the Lord has declared by the mouth of his prophets, that he will bring destruction, and the great destruction of the last day; for if any such destruction, as is spoken of and so minutely detailed in the sacred scriptures ever takes place, the matter is forever settled, that both the Protestants and Catholics, will suffer an entire overthrow. If what the Savior says in the 24th chapter of Matthew, is true, then there is to be a final end to both of them, see the 37th, 38th and 39th verses, where it is said thus: "But as in the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." No such a destruction as this, can take place and not bring ruin on those two contending parties.

It only needs a very little reflection, to see the relation which they bear to the threatened destructions of the last days. By whom was the religion of heaven corrupted, it could be by none other than the Catholics and Protestants. If the religion of heaven is corrupted, it is they who have done it, or else the earth is not to be destroyed, by reason of the laws being transgressed, the ordinances changed, and the everlasting covenant being broken; and if this is not the case, then there is an end of the bible, for verily the bible thus sayeth. One or the other of them or both is "Mystery Babylon," and by them have been introduced the doctrines of devils, damnable heresies &c, there were none others to do it.—The kings of the earth belong to them, and their religion is the religion of the kings and nobles of the earth, whose flesh is to be food for the fowls of heaven, and that because they had corrupted the religion of heaven.

All those who read the bible, with any de-

gree of attention, must know one fact, and that is that the kings of Europe are marked out as the objects of the Lord's displeasure, in the last days, and of the number of those who are to suffer an overthrow, and it is equally certain, that they are either Protestants or Catholics, and it is impossible to overthrow them, unless they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. And if they have done so, then indeed the Catholic, and Protestant religion, are false and such as God disapproves.

All christendom, so called, is made up of these two families of religion, and if the Lord does as he says, he will come on the world as he did in the days of Noah, and cut off the inhabitants thereof, then farewell to the so much boasted Catholicism, and the united Protestantism, for they must be overthrown.

—Let the inquirer after truth, lay the map of the world before him, and then examine the bible, and read the judgments which are to fall on the world, in the last days, and he cannot fail of seeing one fact, that it is the Catholic, and Protestant sects which are to be the subjects of the threatening judgments; for the very countries to be desolated, are in their hands, and under their control, and it is impossible that the prophetic judgments could be executed, and not destroy both Protestantism and Catholicism, so called. If there is such a thing ever to take place, as the general overthrow of the kings, and governments of the world, as is declared by the prophetic writers, then, the question is forever settled, that both the Catholic and Protestant religions, are abominations in the sight of the Lord.

These judgments are threatened, because the people thus judged have departed from the living God; but who are they who have thus defiled their inheritances under them? all must admit that the countries inherited by the Catholics, and Protestants, with their kings and nobles, are the very countries which the Lord by the mouth of the prophets, has threatened with destruction, and that, because they have defiled their inheritances under them, had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Who else could it be, all the kings and nobles of Europe belong to them, and are of one or the other religion, unless we except the king of Russia. Now if the kings and nobles of the earth are to be slain, and become food for the fowls of heaven, the Catholic and Protestant kings are surely to be of the number, and if this is to be done, because the people thus judged, have transgressed the laws of heaven, changed the ordinances, and broken the everlasting covenant, then, indeed, the Catholic and Protestant religions, are corruptions, and it is because they exist, that the world is to be overthrown, and all the judgments of the last days are to be executed.

From this conclusion there seems to be no escape, and if there is any, we have no intel-

ligence in our possession, by which we can do it. That there are calamities threatened on the countries, where these religions prevail, and have prevailed for centuries, and to all appearance will prevail until the hour of judgment, and should they continue till then, their end and character cannot be a matter of dispute. That the countries now under the influence of their religion, are the countries marked out, as the objects of the judgments are just as certain, as that they were the governments, which sprung up after the downfall of the Roman Empire; and that this is the case none will doubt.

The consequence then is, that as certain as those religions continue as they are, and continue to spread as they are now doing, so certain they are destined, during the hour of God's judgments, to suffer an everlasting overthrow, and that by the God of heaven himself. So then overthrown they must be, for if they continue till the hour of God's judgments, which is to destroy the kings, and nobles of the earth, they must perish in the ruins; and if they do not continue till then, some other people must overthrow their religion before that time.—Have the advocates of these religions duly considered this? we think they have not, and we call upon them to do it. Their own writers, of ancient times as well as those of more modern times, have come to the same conclusions we have, that both the Protestant and Catholic countries are included in the threatened judgements of the last days; indeed no candid reader of the scriptures can come to any other conclusion.

It is in this important point of light, that we must view the advocates and supporters of these religions, as maturing and preparing themselves for the judgments of God, long since threatened by the holy prophets, their own writers being judges.

If the Catholic and Protestant countries, are not of those, who are to be desolated in the hour of God's judgments, may we not ask, what countries are they? and what kings are to be made food for the fowls of heaven? we think it will be difficult for any one to answer. Indeed, these religions seem to be founded on a strangely false principle, that the threatened judgments are never to come. Hence with what zeal they endeavor to spread their religion, and if they believe their religion to be true, who can blame them; but it is a fact, as fairly settled by the sacred writers as any other can be, that whatever religion or religions are believed and maintained, by the kings of the earth, at the time of God's judgements, are to be overthrown, and that that hour of judgment is yet to come cannot be doubted, and that the day draweth nigh the signs of the times are abundant evidences. For what purpose were the judgments to come? all know, that know anything about it, that it was to prepare the way for him whose right it is to reign; and this is to be done, not by establish-



ing the religion which now has obtained among the kings of the earth, but by an overthrow of both the kings and their religion; for the earth cannot rest, until there is an overthrow of religions and their advocates, and religions too, which have obtained throughout the length and breadth of the land.

Who can carefully and candidly examine this most important of all subjects, and not see, that both Catholics and Protestants, are destined for an overthrow; we are certain none can, and they must see it, if they only gave themselves the trouble to examine. So evident are these facts, that the Lord will consider them without excuse, when the day of their calamity comes, for, he says, he will laugh at their calamity, and mock when their fear cometh; because he had called and they refused, he stretched out his arm and they would not obey. Not because they were not apprised of what was coming; but because, when it was declared unto them, they would not hear nor obey.

This suggests another thought, that before this can take place, there must be some people sent to those advocates of a corrupt religion or religions, to warn them of what is coming, and they will refuse to hear or obey. The present state of the religious world speaks loudly on this subject. There can be nothing more certain, than they are the very people, on whom the judgments of God are threatened, and they will come on them, and those who walk in their footsteps, yet, the very character of their religion is such, that they would reject any messenger sent for the purpose of warning them, because their religion forbids them to receive any revelations from heaven, and they would refuse to hear one sent, and that of necessity, or else they would have to deny their religion. Of them, no doubt can remain, but it can at the hour of the Lord's judgment be said, that "I have called and ye refused," for their hearts are set against the Lord in this matter, and are determined to have none of his instructions, yet, they might see, if they would, that they are marked out in the scriptures, as among those who will feel the hand of the Lord in the day of his wrath, which is shortly to be poured out; for so sure as the scriptures are true, so sure, they will be cast down in wrath to rise no more, and their kings and their nobles, and mighty men, become food for the fowls of heaven.

As with the Mormons, so shall it be with them; we long since warned the Mormons of what was coming on them, and the wrath that awaited them; but they would not hear, and now the threatened wrath is beginning to fall on them, and will not cease, until they are utterly desolated, and their name be only a reproach in the land of the living. So will it be with the Catholics and Protestants, judgment and wrath are awaiting them, and as sure as the Mormons will not escape, so sure

they, in their turn, will not escape; for when the Lord once sets his hand in judgment, he will not cease, until he has utterly laid Babylon, in all her departments, waste, and shall have cast her down to rise no more.

Let any person only reflect, with candor, and looking at the world as it is, and he will have to say, that it is the Catholics and Protestants that the Lord calls "Babylon the great." It is the doctrines which they teach, that the sacred writers call doctrines of devils; and it is the parties and sects among them, who are called damnable heresies, on whom the Lord has threatened to execute his severest judgments. If they are not the authors of these damnable heresies, and doctrines of devils, who in the name of all truth is? If they are not "Babylon the great" who is it? the answer is and must be, there is no such thing as "Babylon." Then indeed, may they take warning by the things which are befalling the Mormons. Why are the Mormons thus scourged? it is because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; for some of the last words of him whom they call their prophet, were in the name of the Lord, that if they did not transgress, they should not be moved out of their place, but now behold their situation; why? because of transgression, their own prophet judging between them and their enemies; for if they had not transgressed they would have been safe in their place; and these his words are as applicable to himself, as to any other, for had he not transgressed, he would yet have been in his place, and if others had not followed after his corruptions, they would not be in the situation they are this day; but they refused instructions, and therefore they are receiving judgment, and will receive it until they are wasted and made desolate.

So certain as Babylon is to be cast down; so certain it is, that the present religious societies will suffer an overthrow, for "Babylon" is in their midst. Their religion has been the religion, since the days of apostacy, and notwithstanding all their pretensions to the true religion. If they have not built spiritual "Babylon," then it will require some sagacity to find out who did it. If there is any such thing as false religion, they have it; it would shock all common sense to suppose, that all the religions they have invented, and are practicing, are according to the will of heaven.—Can Methodism, and Calvinism both be the religion of heaven? if so, the Lord has had no respect either to government or doctrine.—Paul's saying to Timothy must be useless, and worse than useless, when he says "the time will come when men will not endure sound doctrine." If Calvinism and Methodism are both of God, two doctrines in direct contradiction, can both be true, and one as much according to the will of heaven as the other. Can Universalism and Partialism be both true, if so, the Lord has no regard to



what doctrine is true, but in opposition to this they all profess to believe that the Lord has respect to doctrine, and because they think so, they refuse fellowship with one another, refuse to worship in the same house, and forbid their members to hear each other preach, and yet declare that all is right, and the Lord through them will accomplish all his work in the last days.

The Protestants declare they have as much union as the Catholics, this all may be true, but does that prove that either of them have the oneness of the church of Christ, none will pretend to say this, if contradictory doctrines and practices, are opposed to the doctrine of Christ, then their religions are opposed to it. If Union is necessary in order to the establishing of truth and righteousness on the earth, then the Catholics and Protestants must finally be cut off, and cease to exist. Their religions can never effect this. Whatever "spiritual Babylon" is, it is the progeny of these religions.— It is the natural consequences of them. It sprung from them, as naturally as the fruit does from the vine. How can the Catholics expect to redeem the world, when their religion could not save it from destruction, when they had the world in their power; both religious and political: they could not then sustain themselves nor the world from corruption; themselves being witness, and yet they would pretend that their religion is to be the religion, by which the world is finally to be delivered from corruption.

According to the accounts given in the scriptures, the world could only be corrupted, by a departure from the true order of heaven, and the fountain from which the whole sprung must first be corrupt, and in consequence of those with whom God had established his true order becoming corrupt, so that his institution and order of things which he established were deranged, and being so, the true order of heaven ceased, and this corrupt institution was the thing which was to defile the whole earth. If the Catholics had not first turned from the living God, Protestantism, of which they so much complain, would never have existed. The existence of Protestantism was because the Catholics had corrupted the true religion of heaven, and having done that, the door was opened for every species of invention of men. God had departed from the Catholics or else Protestantism would never have existed, and the religious world would never had been in the situation it is at present.

We think no intelligent reader of the bible, will be disposed to deny this fact. There was something, and some people, after the days of the apostles, to rise, that would corrupt all the kings of the earth, and people; all nations were to drink of the wine of the wrath of her fornications, and by that means be corrupted, and it was the corruption, thus introduced, that was to bring the wrath of heaven on the earth. Now who were this people and

what was the institution that was to produce this effect? it could be none other than the Catholic institutions. Who was it that had influence and power over the kings of the earth? the answer is, the Catholics. Who then could corrupt them? the Catholics surely, for none others could do it, but those who had power over them. Of this the Catholics boast, that the kings, the nobles, and the mighty men of the earth, are of their religion, or the larger number of them; and these are the very persons of whom it is said, that their flesh shall be food for the fowls of heaven.— Why food for the fowls of heaven? the answer is given in the scriptures, because they had drunk of the wine of the fornication of an harlot. What harlot? the Catholics declare, and that boasting too, that they are under their influence. Surely, then, it is the Catholic institution that has corrupted the kings of the earth, themselves being witness, who is the great harlot which has corrupted the whole earth.

Whatever the religion or religions of the kings and nobles of the earth are, it is to be hurled into ruins; for thus hath the Lord spoken, and that be cause they had been corrupted by the great harlot which was to corrupt the whole earth, and all that separated from her, were also to share the same fall with her.— All were corrupted by her, and all to share the destruction with her. Another fact is certain that, nothing clean could come out of her. John the Revelator in speaking of these things calls upon all the people of God to come out of this, Babel, composed of the kings and nobles of the earth, but this call was to be made after the Lord had sent an angel with the everlasting gospel to be proclaimed to all the nations, tongues, languages and kindreds of the earth, and after this all the people of God were commanded to come out of her (Babylon.) Not for Catholics to turn Protestants, or Protestants to turn Catholics, but both to come out of "Babylon," and be redeemed by the order newly instituted by the ministration of an angel. This angel could not come to either Catholics or Protestants; for they both deny the ministration of angels. Catholics and Protestants are not the people in whose hands the power of salvation was to be deposited, but another people, to whom an angel had ministered, bringing with him the everlasting gospel, and all that would not come out of Babylon should be partakers both of her sins and her plagues. Out of what "Babylon?" the Babylon created by the great harlot, composed of all, Catholics and Protestants, for they all make "Babylon" and it is only those who follow the voice of the angel, that is not "Babylon."

Such then being the case, may we not call upon both Catholics and Protestants to beware for there is judgment and indignation awaiting them if we understand the sayings of the prophets, for there is no other people

who can compose "Babylon the great" but them. To them belong the kings, and nobles, and mighty men of the earth, and the Lord says the great harlot has corrupted them, and in consequence the fowls should feed on their flesh. Now who could corrupt them? the answer is Catholics and Protestants, none other could.

Thus stands the situation of the world, and we would call upon all, Catholics and Protestants, to repent and come out of the "Babylon" they have made, that they perish not with her, for so sure as the Lord executes his threatened judgements, they will be cut off, and as sure as there was or is a harlot, that corrupted the earth, so sure she is among and with them.

## A TREATISE ON CONDEMNATION.

BY S. RIDGON.

As it is said in the scriptures, that those who believe not "are condemned," it is a matter of importance to inquire into the thing called condemnation, and the cause thereof. If there is such a thing as men being condemned, there must be a cause for it and one calculated to produce the effect.

There has been and continues to be, much said by the various teachers of religion on this subject, men are warned and admonished to beware lest they are condemned at last; for the scriptures say, "He that believeth not shall be damned," that is, he that believeth not the gospel proclamation; and men are taught to believe that they are by nature under condemnation, and subject to the wrath of God; and if the gospel had not been sent into the world, the whole world would have been damned or condemned.

If we understand the teachings of many if not all the religious teachers of the present age, as well as ages past, if we are to judge of their sentiments by their writings, they view the world as under condemnation, by reason of sin, and if the gospel had not been sent into the world the whole world by reason of sin would be damned or condemned; and that, it is sin which brought condemnation into the world. It is our intention in what we shall say to examine how this matter is.

It is said by the Savior in the 3rd chapter of John's gospel and 19th verse thus "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

If we are to believe these sayings condemnation is, because light has come into the world and not, because sin was in the world. Sin might have been in the world and reigned unto death, but yet not cause condemnation. That sin was the cause of death is everywhere taught by the sacred writers, but that it might have existed, and yet no person be condemned we think is equally taught.

We will here offer a few thoughts about sin as it existed in the world.

According to all the sacred writers sin entered the world and death by sin, beyond our control. Paul says thus in the 5th chapter of the epistle to the Romans and 12th verse. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." As also in the 19th verse we have the following: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By these quotations we learn that sin entered the world by the disobedience of one man, and that death was the consequence of sin, and that death has passed upon all. Now no man will pretend that man is condemned because he is made subject to death; but there is just as much reason to condemn man because he is the subject of death as because he is the subject of sin; for sin entered the world as much beyond his control as did death, and there is as much propriety in condemning man because he is the subject of death as because he is the subject of sin.

Sin entered the world before any but one man existed, and if there were blame it could attach only to one man and not to all. No man can come into the world and not be subject to sin no more than he can avoid death; one is as unavoidable as the other and they are both an attainder from our progenitors, and as unavoidable as a bodily infirmity, and no man is more to blame for being a sinner than he is for coming into the world with a bodily deformity, or than he is for being subject to death; for sin came by one man and death by that sin, and both death and sin passed upon all.

We will inquire a little after the situation of man supposing the gospel had never come into the world. The idea of his being damned or condemned, is too gross to be received by any reflecting mind. Sin independently of the introduction of the gospel could only produce death in its final result. It was the cause of taking all from this world after they came here. Had the gospel never come into the world, the result would have been that man would have been as though he had not been. His body and spirit would have been separated, his spirit would have gone to the unseen world and his body return again to the dust from whence it came, to have dwelt on this earth no more. This end only could have been his fate; no blame could have been attached to him. He was of necessity subjected to sin, and in consequence was subject to death. Condemnation was the consequence of guilt, but man was made a sinner and could not avoid it, and doomed to death and could not help it, and no guilt attached itself or could; guilt only attaches where the cause of guilt can be avoided. In this instance it could not.

Hence the Savior says "that this is the condemnation that light has come into the world" that is redemption from death, and sin must first come before condemnation could come; for until redemption from sin and death came, there was no guilt attached to either sin or death, on the part of Adam's posterity. That which brings life and immortality brings also condemnation. Hence the Savior says, as recorded in the 15th chapter and 22nd verse. "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin."

The same as to say if I had not come and spoken to them they would not have been condemned but now their sin is wilful and guilt attaches to it, but had the Savior not have come this would not have been the case.

To this same effect says Paul Romans 5th chapter and 20th verse "Moreover the law entered that the offence might abound."

Had there been no light man might have lived under sin, and under sin he might have died and known nothing else, and when he went into the world of spirits would not have felt any more condemnation than he does when he comes into this world. It would have been the common fate of all; all would have been alike; all lived and all died; all were embodied and all disembodied; all come here alike, and all go away alike, and the same lot appertained to all without distinction; but the introduction of light materially changed the affairs of man. As soon as it was in the power of man to better his condition condemnation followed if he did not, and condemnation in this case was as unavoidable as sin and death in the former case. No man could live to whom light came but if he did not seize upon it, condemned he must be; for the knowledge of the fact would follow as it did the rich man in the world of spirits, and that was as certain as light came to him here.

No condemnation could exist unless the person condemned had it in his power to better his condition, this no person could have unless light had come into the world; and when it was in the power of man to rise above death and triumph over sin, and he did neither, the very fact of his knowing that he might have done so will be a source of sorrow and woe as long as he exists, it matters not in what state of existence he is.

A person can only feel guilt when he has rejected some thing that would have been to his advantage to have received; and the greater the offered boon, the greater the condemnation when it is lost, and the greater the sorrow must be that follows. A man when he is poor of necessity, feels no condemnation for his poverty, though he may receive it as a misfortune to be so, and he can only feel this when he sees others rich and the advantage they have by reason of their riches over him; for if all were poor he would not feel poverty a misfortune, but if a man suffers the incon-

veniences of poverty and knows at the same time he might have been rich only by his own neglect, he is then condemned, and he has this to suffer in addition to his poverty; and so it is in all cases. Man cannot be condemned unless some are saved, and he knows they are saved, and also knows that he might have been saved, had he have been wise; and knowing and feeling that his condition might have been infinitely better, he upbraids himself forever, and thus comes condemnation.

It is impossible for a man to exist in a land where salvation can be obtained if he refuses or rejects it, but condemnation must follow; for some will be saved and he will know eternally that he also might have been, had he only have received the offer made.

Hence it was that the apostles went forth a savor of life unto life or of death unto death; they either saved or condemned the world.— Before they carried the gospel to the world or before light came into the world, there was neither salvation nor condemnation, but sin reigning unto death, and man left as though he had not have been; but as soon as light entered into the world condemnation also followed it; and now in all lands, where men have it in their power to be saved, if they are not saved they will unavoidably be condemned; for however lightly men may be disposed to treat the offers of eternal life, there is a period in their existence when they will know and have to feel to their sorrow, that they had it in their power to be saved. This they will know, if not in this state of existence, they will in another, and cannot avoid it. No man ever had salvation within his reach but he will know he had it, at some period of his existence; and cannot know it if he is not saved, without being condemned. He cannot avoid upbraiding himself for his course in life, when he sees that he has lost the greatest boon ever offered to man, and himself cast off when he might have been exalted on high.

While the gospel brings life and immortality to light it also brings condemnation to those who reject it, and it will be found a true saying "He that believeth not shall be damned or condemned."

Let us illustrate our subject by the families of A. and B. A. had an arch enemy that was too shrewd and cunning for him, whose object it was to bring A. and his family in subjection to himself. He commenced his operations and succeeded in deceiving A. and his wife and by so doing got their family under his power. He reduced A. and his family to poverty, deprived them of every blessing both in time and in eternity, brought him into deeper degradation shame and reproach and reduced them to shame and degradation.— Such was A's condition that his family through all ages must inherit his shame poverty and degradation and no escape. A's children could not inherit any thing from their father but poverty, shame and reproach, and



he and his family were degraded beneath the families of the land, and no power of escape. A's children had this evil entailed on them by their parents and as his children could not avoid it. It was a great misfortune, but as it was intailed on them in consequence of the degradation of their parents they could feel no guilt in consequence of it but bore it as a great but unavoidable misfortune. Thus the family of A was lingering out their existence, his family was large and himself degraded.

B was a man of great wealth, and overwhelming influence, but had no children.—He was in advance of all the families of the earth, to him they all bowed with reverence and acknowledged his superiority. His wealth was inexhaustable he could enrich a world. His wisdom was far above the wisdom of A's enemy. B looked upon A and his family in their degradation, and understood their fall much better than they understood it themselves and he felt disposed to raise them from their deep degradation, but this he could not do as long as they remained under the relation they sustained to A as their father and head of the family; for so long as A remained at the head of the family, his enemy would keep him in subjection to himself with all his family. B proposed to remedy the evil by adopting the family of A as his children, and making them his family and his children, and thereby become the head of the family himself. B according to his plan makes application to A to let him adopt his children as his own. He called upon A's family to break the relation they sustain to their father A, as head of the family, and be adopted as his children, giving A and his wife the same privilege.

As soon as the proclamation was made by B, one of A's sons availed himself of the proposed blessings and went and was adopted according to the plan of adoption devised by B, and became B's son, breaking the relation between him and A his father, and became the son of B, as effectually as he had been the son of A. A's authority over him ceased, and he now became B's heir instead of A's. No sooner was this done than he found his circumstances greatly changed, he became heir to all B's riches and honor, wealth and influence. All who now insulted him felt the wrath of B. B considered his honor was identified with the honor of his son, and commenced teaching, instructing, and refining him and making this his son like himself. He no sooner found himself sharer in B's wealth honor and fame, than he immediately repaired to the house of A his first father, and made proclamation to the rest of his father's family, declaring unto them that in A they must suffer poverty, shame, and disgrace forever, but in B they could have wealth, honor, fame, power and eternal life, and exhorted and admonished them to be adopted into the family of B, telling them of the blessing he had obtained by being in B. The proclamation made great excite-

ment in the family of A, some of them believed it, and went to B to be adopted into his family. This made many of the rest mad, they charged this adopted son of B's as offering indignity to their father's family. A's arch enemy became alarmed, he well knew that if B got A's family, he would lose his power and authority over them; in consequence he stirred up as many of A's family as he could, and they attacked him who was once their brother in great violence and great fury, being stirred to great wrath by A's arch enemy who had full power over them, they commenced abusing him, defaming his character, circulating all manner of falsehoods against him, trying to keep the rest of the family from being adopted into B's family.

A's enemy whom he supposed to be his friend, invented all kinds of stratagems to deceive A's family, in order to hold his influence over them. He stirred up as many of A's family as he could to exert all their power and influence to destroy B's messenger to them.—He was called an impostor, a liar, a false prophet. They pursued him with violence, wrath, and indignation. A's enemy finding he was like to be defeated, for he well knew that as many of A's family as were adopted into the family of B would be delivered from under his power. He put all his ingenuity to the stretch to invent schemes to avoid this.—He at last had recourse to a cunning device, he admitted that it was a great blessing to be in B's family, and had a cunning plan to deceive by imitating a law of adoption of his own, and sent his messengers every where among A's family to adopt them into B's family, and multitudes of A's family was in this manner deceived.

Now B had an unchanging law of adoption and none could be adopted into his family on any one principle, and they who did not submit to this law, were not made heirs of B's inheritance. A's enemy well knew this, and knowing this he attempted to deceive A's family by inventing systems of adoption of his own, and sending messengers of his own to do it.

B, in order to have any adopted into his family, had it done by messengers of his own choosing to whom he communicated continually and to whom he gave instructions daily that they might not err. Many of B's messengers had gone forth to confer the blessings of B on A's family; in the course of their administration they had written many letters to the adopted family, giving them instructions and setting forth the way and manner by which B adopted members into his family. A's enemy availed himself of these writings which he got into possession and putting them into the hands of his own messengers sent them forth to adopt A's family into B's, but he found there was one difficulty to overcome; for when his messengers had as they said adopted of A's family into B's, B held


no communication with them as he did with those whom his own messengers adopted.—A's enemy had recourse to a wily stratagem to overcome this difficulty by declaring that as B had confirmed the truth of his proposals to A's family by his manifest communications, and having done this, it was not necessary that B should bestow them any more, and that they had ceased.

On this principle he succeeded to deceive multitudes, of A's family, and the messengers that A's enemy had thus instructed went forth proclaiming against B's messengers, declaring they had the power to adopt children into the family of B, and that B had ceased to confer his gifts on his adopted children, that B had proven he had power to do so, and having done this it was sufficient, and multitudes by this device of A's enemy were deceived.

Great confusion reigned in A's family, but the time hastened to a close when B was to put his children into possession of the promised inheritance in full, and in order to do this he had to cast down A's enemy with all his followers; he commenced his work of preparing for the crowning of his children, and he cast down A's enemy, taking away his power, exposing his deception, and destroying all power out of his hands. No sooner was the work done and A's enemy with all his followers cast down, and B's family put in possession of their rights as his children, than the eyes of the rest of A's family were opened in deep dismay and horror; they then saw what they had lost, they did not upbraid themselves because they were A's children naturally and thereby doomed to shame, but their great sorrow was they had refused to be adopted into the family of B when he made the kind proposal, they saw their case desperate. Those who had been adopted they knew were reigning in great power, and great glory; and they were not only suffering the common shame of the family, but had to endure the mortification of knowing that they also might have been reigning as did their brethren, if they had only been adopted into the family of B, but now it was lost, forever lost, and there were weeping, wailing, and gnashing of teeth among them, and all this because B had placed it within their power to become members of his family and heir with him all his glory.


"This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil," and not because they were sinners by Adam.


"He that believeth and is baptized, shall be saved, but he that believeth not shall be damned," not because they were sinners in Adam, but because they believed not on the only begotten son of God.

 The solemn pledge the Scriptures give  
The wicked die: the righteous live:

## MESSANGER AND ADVOCATE.

PITTSBURGH, PA. OCTOBER 1, 1845.

 Presidents S. Rigdon and S. James together with Elders James Blakeslee and J. M. Cole have left for Philadelphia, to be in attendance at the conference on the 6th inst. May the Lord go with them, and his spirit attend all their assemblings together, and much good be the result of this conference, is our sincere desire.

 In this No. will be found some extracts giving a condensed account of the great difficulties in the west, which we notice for the satisfaction of our readers who do not obtain the regular news of the day. We give them as they came to us in the various papers from which we make the extracts. We should have given more copious extracts from the Nauvoo papers, had the editors been disposed to have exchanged with us, but as they do not we are compelled to look to other sources for news on this painful subject.

### TO OUR SUBSCRIBERS.

To our subscribers who have not paid their subscription, (of whom we regret to say there are several,) we would just remark, that it would be a matter of great accommodation to us, if they will be so kind as to remit us their small dues soon, as we are under the necessity of making arrangements for winter, which is fast hastening upon us; also we have some few debts to pay which must be canceled without fail: therefore, it would be very gratifying for our friends to send us that which justly belongs to us, which if they should do would greatly relieve us, and save us much anxiety.

When you sit down to envelop \$1 to send for this volume, which by the by, is decidedly too small a sum, you may take a little pains and inclose another dollar for the 2d vol. that is, if you should wish to take it, as it will save you postage of another letter soon; as we have come to the conclusion not to send the 2d volume to any except the pay is received in advance, that being decidedly the safest, best, and most satisfactory way of conducting the business of a paper. And the satisfaction of reading a paper which is paid for is so extremely gratifying, that we sometimes marvel that any person can be found, who will deprive themselves of such a luxury.

# REFLECTIONS ON THE DUTY OF MAN.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others, do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5: 43—48.

All believers in the scriptures of divine truth will readily acknowledge that Jesus Christ, the saviour of the world, whose words we have quoted above, was a personage who perfectly understood the principles by which the children of men should be governed in order to become the 'children of their father which is in heaven.' How few there are of those who profess to be the followers of the meek and lowly Jesus, yet we may say how few of those even who have been legally adopted into the church and kingdom of the Son of God, who duly consider the importance of the injunctions made by our Savior, in the words of our text.

When we consider the character of the person delivering those remarkable sayings, the circumstances under which they were delivered, and the persons to whom they were addressed, and that they contain eternal principles which affect all mankind, we are led to marvel greatly at the apparent little or no attention paid to them by the professing christian world, who claim to be the Lord's disciples, and consequently the children of God.

We learn in the first verses of this fifth chapter, that Jesus, "seeing the multitude, went up into a mountain; and when he was set, his disciples came unto him and he opened his mouth and taught THEM." Here we find our Savior addressing himself to his disciples, who had been willing to take up their cross and follow him, and must, necessarily, have obeyed the gospel of the kingdom which he had been preaching to the world. Among the many glorious and ennobling principles set forth in these instructions, to the disciples, are these words: "ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

And why this strict requirement, so different from the usages and customs of the world, and even the law of Moses, under which the disciples had been raised and tutored! In the

45th verse we find the answer and the reason why such requirements were made; "That ye may be the children of your Father which is in heaven:"

Is it actually necessary to be governed by such principles as these, after we enter into the new and everlasting covenant by the door, even that of faith, repentance, baptism for the remission of sins, and received the imposition of hands for the reception of the Holy Spirit, are these things yet to be observed in order to become the children of God? So it appears from the sayings of our Savior on this occasion; for he says, "But I say unto you," [disciples] do these things "that you may be the children of your father which is in heaven."

Here is a principle set forth worthy the attention of all professing christians. How pleasant and desirable a society governed by them. How different from the order of things which prevail throughout the world. Yet all who attain to the exalted privilege of becoming heirs of God, and joint heirs with Jesus Christ, must let these things be the governing principles of their action, that they may be assimilated into his likeness, and be prepared for his society when he comes to make up his jewels. It is upon these principles that the heavens are governed, and the earth is permitted to stand; for if God was like man, who can never rest or feel satisfied while his enemy has a name or a place among the land of the living, how long since would the heavens have been as brass over our heads, and the earth as iron under our feet, and man would have withered and passed away like the flower of the morning before the scorching rays of the noon-day sun? "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

All people, who profess faith in the Lord Jesus Christ, admit that he came to open a way and an effectual door, whereby man can, through an obedience to his will, be exalted to the right hand of his "Father which is in heaven;" and that our Savior, in making manifest this way of life, was a pattern for us in all things, not only in deed, but in word also;—that the principles which he came to develop, were not only important and necessary, but were fraught with eternal consequences; and that man is placed here in a probationary state, where he can obey those principles, and learn those lessons which are necessary to be learned and practised, to prepare him for that glory which is to be revealed at the coming of the Son of man.

This then being the case, and these things being required by the Captain of our salvation, it follows of necessity, that without an observance of those principles, and living in obedi-



since thereto, we cannot become the children of the Most High, in the true sense of the word; for if we are his children, then, most assuredly we will be governed by, and observe the laws of his household, that thereby, we may be entitled to his spirit: and Paul has informed us that "as many as are led by the spirit of God, they are the Sons of God." "And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be glorified together."

The object then, in becoming the children of God, being to make us partakers, equally, with Jesus Christ, in the glories of eternal life, can it be presumed for a moment that we can attain to that glory, and treat lightly, or disregard those principles which it was necessary for him to observe in order to obtain that high and exalted privilege? (for he says himself, "I came not to do my own will, but the will of him who hath sent me," which clearly shows that whatever he done or taught was agreeable to the will of God, and consequently the law of heaven.) We think not. Let us, therefore, fellow travellers to the unseen world, examine carefully, and see if those principles which are required to govern us in order to constitute us heirs of God, are dwelling in our bosoms, and we actuated thereby; if so happy are we: Knowing that if the spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead will also quicken our mortal bodies, and we shall have a part in the first resurrection, upon whom the second death hath no power.

E.

*New York, September 23d 1845.*

BROTHER ROBINSON.

I feel it my duty, on the eve of my departure, as I am, to the shores of my father land, to make known to you, that I have stepped from the world, into the sacred enclosures of the church of Christ: how wondrous are the workings of the Holy Spirit, with its unseen cords of love, that gently binds and draws those who are willing to come into the presence of truth and light.— On Sunday last having been providentially detained, by the non-sailing of the Packet I had taken passage in, I attended a meeting in company with brother Draidwood, at the residence of brother Williams: the afternoon meeting was divinely spirited, by a number of short exhortations of the brethren and sisters. I was constrained by the spirit of God to touch upon the connection I once had with the Mormon church, and my expulsion therefrom, for which essential service, if frequent heartfelt acknowledgement will be received as genuine tender, they have been rendered. "All's well that ends well." Now I harbor not a thought of ill against that formidable body who in their potency dealt out their anathemas of excommunication, the punishment of

which should be like a girdle round the earth, leaving me not an eyelet hole to escape.— But here I am, no thought of fight, a desperate foe to vice and error; truth and light for my supporters, banded around by brethren, alike resolved to uphold in righteous each other and the church, despite usurpers, who, in human strength and hellish wickedness, detain for a short season the power to rule, which only serfs consent to. With this slight notice I bid them farewell, trusting that the God of mercy will tear the veil of darkness which now envelops them, and that they will restore back to heaven's appointed, that which belongs not to them.

All that know me not, learn, I battle for the cause of Christ and the poor. Come out ye that are honest, whose credulity alone is your fault, and sustain the right, fearless of might; Sidney is the lawful commander of the ship, under whose careful observations and reckonings will reach the haven of bliss, which is now officered and maned by men of God's selection, provisioned by the gospel of the Lord Jesus Christ. And you may now see far in the wake of that glorious Barge, a light passing the noon day sun, and brighter glows the way as she onward speeds. Courage then ye children of the Lamb of God. Be patient, humble, ready to forgive, slow to anger, renounce iniquity, practice virtue, return good for evil, be diligent in all things that are godly, regard neither the sneers nor threats of your adversaries, for your heavenly Father if they repent not, in his own good time, will blast them with his hot displeasure.

Now all that know me, with a brother's voice to you I call, confess yourselves freely unto God, become a member of the church of Christ, and lend your aid to assist our feebleness to prepare what little of time remains of this fast waning hour; that our Savior may find a people blameless and acceptable, whom he may pronounce worthy to reign with him. Be steadfast in the Lord; employ every opportunity both by example and advice to convince your neighbor; be harmless in your remarks to those who do not understand the scriptures as ye know them; be diligent and ready at all times to instruct them, for I feel persuaded that there are myriads yet to be saved. Do not lose your reward, for they that win souls to Christ, they will be as stars in the crowns of your rejoicing, be patient under all perplexities, and when the storms of the world's wicked elements howl furiously around, lift your hearts to God, be united as the children of his adoption, be as one man with the spirit of God dwelling with all, and the time is close at hand, when a city you shall have, made with hands, the light of which shall relume this benighted world, a home for the fatherless and the widow and the saints of God, under whose mild laws shall dwell peace and justice, a degree of resemblance nearer than the world has as yet seen, as

promised in the millenium. Then, when ye go forth, ye shall be credited for the sake of that city and its people. The honest curious will listen and receive the gospel of our Lord Jesus Christ; and ye shall become the city of Zion in heavenly holiness, and strength, where a delightful people wait the coming of our blessed Lord.

It would be a source of much pleasure to me, could I attend your conference at Philadelphia, but circumstances are such, that I shall be on the mighty waters of the Lord, where his natural works may be seen instead of hearing and feeling the good things that will be said and done at you coming conference; which may God, in a special manner, bless all who can attend or make circumstances bend to so important a gathering, I trust will do so. May God bless and preserve the whole church of his new and last creation, is the prayer of your humble brother newly adopted into the family of God.

THOMAS A. LYNE.

*For the Messenger and Advocate.*

*Pittsburgh Sept. 27th 1845.*

PRESIDENT E. ROBINSON,

*Dear Brother:*—I now seat myself to spend a few minutes in writing to you, to inform you how I have prospered since I last wrote you from West Buffalo, I. T. August 21st '45. I informed you in that letter that it was quite sickly in our part of the country, which was even the case, but my family suffered more from sickness for a few days after that, than they had before, and it seemed as though Satan was determined to hedge up my way, to prevent me from going east to our October conference: but I continued to cry unto the Lord, to rebuke the destroyer from our habitation, and restore my family to health, and open out my way that I might fill my mission according to previous appointment; and suffice it to say, that after a few days of severe illness of all my family, I was attacked myself, with a nervous affection in my teeth and head, and suffered much for several days, and finally it eventuated in the chills and fever. But I still cried unto the Lord, believing he would finally hear and answer my supplication, which he did, and I feel to render thanks to his most holy name, that I have the privilege of informing you, that on the 9th of the present month it being Tuesday at 11 o'clock A. M. I left my family in tolerable good health and spirits, under the immediate care of our highly esteemed and well beloved brother elder H. Whitlock, and surrounded with a beloved band of brethren and sisters, in Christ, whom I love in truth, and went on board the steam boat Archer, for St. Louis Mo. at \$5 cabin passage, as I was not able to stand it on deck, and after entering my state room, I kneeled before God our heavenly Father, and in solemn prayer dedicated myself

and the boat to the Lord in the name of Jesus Christ my master, and after resting awhile I found myself quite comfortable.

Wednesday 10th at 11 o'clock, A. M. we found ourselves at Montrose apposite Nauvoo at the head of the rapids, where we had to light over, the river being very low. Here we were detained about half a day, but as I had a chill that day I was prevented from visiting any of my old acquaintances in that place. Several of our passengers visited Nauvoo and the Temple; they said nothing was done inside the Temple, not even the floors layed as yet. From this place, after lighting over the rapids, we proceeded to St. Louis, after being detained some on sand bars, where we arrived, Friday 11th at 2 o'clock P. M.—My health improving some, thank the Lord. Here I engaged a passage on board the new steam boat Vesta, for Cincinnati O. at \$6 Cabin passage, Capt. Cob. I saw none of the brethren in St. Louis, not being able to walk about much.

Saturday 13th at 12 o'clock noon we left St. Louis for Cincinnati, and arrived at the foot of the falls of the Ohio river, 2 miles below Louisville, Thursday 18th in the morning, and at 2 o'clock P. M. we arrived at Louisville Ky. Here I left the Vesta and took passage on the packet steamer, Susquahanna for Cincinnati, at \$2, and at 5 o'clock P. M. left for the latter place, where we arrived, Friday 19th at 11 o'clock A. M. Here I visited several of the brethren, and friends who were glad to see me, and I assure you I was glad to meet them. I had a good visit with them during my stay in Cincinnati. Sunday 21st at about 2 o'clock P. M. I left for Pittsburgh, on board the Steam boat Rhode Island, at \$5, the river being very low; and on Thursday 25th at 5 o'clock P. M. arrived at Pittsburgh, in tolerable good health, and in good spirits.

I did not attempt to preach on my way round to this place, my health being so impaired. I have great reason to thank the Lord for his preserving care over me, while traveling on those waters, which the Lord has said, the destroyer rideth upon in these last days.—Since my arrival in Pittsburgh, I have visited President S. Rigdon and family, who were well and in good spirits, and who received me with warm hearts; the church in Pittsburgh are in a prosperous condition and the Lord is still adding to their numbers. I have made several visits among the brethren since my arrival, and am happy to say, I find them in the enjoyment of the spirit of the Lord, and love abounds towards each other. This is as it should be; and may the Lord bless them more and more is my prayer to God in their behalf. I expect to leave this place next Tuesday for Philadelphia, in company with President S. Rigdon, President S. James, and elder J. M. Cole, to attend the conference commencing Oct. 6th 1845.

As it regards my future prospects they are

flattering, knowing as I do that the Lord is with us, and if we continue faithful in our place he will never forsake us, but will continue to spread his kingdom abroad in the earth until it shall have proved the deliverer, and joy of the whole earth, and bring the redemption of the purchased possession.

I remain ever your Brother

In hope of the rest of God,

JAMES BLAKESLEE.

*Sing Sing, Westchester Co. N. Y. Sept. 10, '45.*

BROTHER ROBINSON,

DEAR SIR:—A few days ago I visited the city of New York, where I met with brother McLellin. It gave me joy to learn the work of the Lord was rolling on with such rapidity as it is; my prayer is, that the kingdom of God may roll on with Majesty and power, until the kingdoms of this world become the subjects and kingdoms of our God and his Christ, Amen.

Brother McLellin informed me you had heard in Pittsburgh that I had become disaffected, which report caused you to have sorrow of heart. Dear Brother I am happy to inform you, the report was without foundation in truth; and am sorry you should have some ground for fearing lest I had become weary in well doing, by my not writing.—Pardon me for my long silence, at the same time rest assured I am your Brother and fellow laborer in the church and kingdom of Christ, which has been organized according to the will of Heaven; and I feel this day as determined a will to help roll on the kingdom, in all righteousness, as I did at the conference in Pittsburgh, until the time of the end.—Since I left you I have baptized seventeen, many are enquiring after the truth and are desirous to read the Messenger and Advocate.—I enclose \$5 for it.

Truth is onward; it proves mighty and will prevail. The Branch of the church in New York city is at present very much united; the spirit of the Lord is indeed with them.—But I need not say more at present, as brother McLellin will write you all the particulars.—Give my love to President S. Rigdon and family; in fact all the saints, for are we not one? I remain your Brother in covenant of the church and kingdom of Christ, to bring in the redemption of the purchased possession and rest of God: this I will do, by the help of the Lord, that I, with the faithful may be crowned, when the sons of God shall receive their

crown of righteousness to wear for ever and ever. And I pray that each of us, that entered into that covenant, may be steadfast, unmovable, and abound in the work of the Lord, that it may be said of us, "you have been faithful over a few things, I will make you ruler over many things." &c.

H. HERRINGSHAW.

*From the Pittsburgh Commercial Journal.*

### MORMON OUTRAGE.

The correspondent of the St. Louis Republican, writing from Warsaw, gives the following account of serious outbreaks between the Mormons and their opponents in Hancock county:

WARSAW Sept. 11, 1845. }  
10 o' clock, A. M. }

MESSRS. EDITORS:—On Tuesday morning last, 9th inst., an attack was made on a school house in Rocky Run Precinct, by some persons unknown, but supposed to be Mormons in which there was at the time of attack a convention of anti-Mormons, or old settlers of the County. The doors and windows of the house were completely riddled by the shots fired by the assailants. The attacking party approached under cover of the woods and bushes and fired one round and fled.

No person was injured, but many were, I presume much frightened at this sudden and unexpected assault. The old settlers in that section of the county armed themselves for defence, and if they are backed by their friends in other parts of the country, blood will flow. By a messenger just in, who came to purchase lead, powder, flints, &c. I learn that four buildings were burned down last night, and one man shot, and very badly wounded, but not mortally. Yesterday thirteen wagons, loaded with furniture, were seen wending their way to the city of Refuge, (Nauvoo.)

*From the Cincinnati Gazette.*

### TERRIBLE EXCITEMENT.

By a letter in the St. Louis Republican from the Editor, and from the Warsaw Signal, we have accounts from the seat of war, up to Wednesday morning Sept. 17. The excitement is tremendous, and blood has been shed. In Morley's settlement, near Lima, from fifty to sixty houses were destroyed.

MR. HEAD, the Clerk of Hancock county, has fled from Carthage to Quincy, with the public records. Gen. WILLIAMS, is encamped, with a number of men, anti-Mormons, about six miles from Warsaw.

The letter of the editor of the Republican, writing from Warsaw, says.

Yesterday, a deplorable circumstance occurred about seven miles from here, which I believe will form the element for a much wider difficulty than any thing which has yet



transpired. The story, as well as I can gather it in the confusion of reports, follows.

It is said, that on Sunday or Monday three men entered Carthage, and enquired for Mr. Backenstos, the Sheriff, who is a *Jack Mormon*, and very obnoxious to the anti Mormons. Mr. Backenstos made his escape. Yesterday, Mr. FRANKLIN A. WORREL, a merchant of Carthage, and a Lieutenant in the Carthage Greys, was out, with twelve or fourteen other persons, when they came up with Backenstos and a number of Mormons, at a place called Prentices' Shanty.—The Mormons beckoned to Worrel and his party to keep away, but they either did not understand the signal, or disregarded it. On their approach, two guns were fired. A ball from one entered Worrell's breast, killing him almost instantly.—The corpse is now in the town. The other ball entered the cap of the man by his side. As you may suppose, this has added fuel to the flames, and this morning I find a majority of the citizens here preparing to go out, and nothing is talked of but a general battle, and the driving of the Mormons from the county.

Numbers of people, especially women and children, are leaving the county as fast as they can get away. Thus far the Mormons have fled in every instance, making little or no resistance; but they cannot flee much further, and they must either stand and fight, shortly, or leave the county.

Alarm and excitement pervade all classes, and terror is depicted on the countenance of all the families I have yet seen. This week, I believe, must bring matters to an issue. From the apparent concert with which the anti-Mormons are acting—their simultaneous attacks—the deep and deadly hatred which they entertain to the Mormons—the fact that the Mormons from all the settlements out of Nauvoo are being driven into the city—I judge a fight must come off this week, which will probably give a predominancy to one party or the other.

The above letter, says the Republican embodies nearly all the news which we have from the disturbed district. It is stated in the Nauvoo Neighbor, that accounts had been received there of the destruction of forty-four houses, and out-houses in Green Plains and Lima districts. The Neighbor insists, that the shots fired upon the anti-Mormons at the meeting on Tuesday, were fired by their own party, and that the Mormons knew nothing of the occurrence until the next day. A partial list of the houses destroyed is published in the Nauvoo paper—and it is added:—"All that we shall remark on the above, is that Col. Williams is at the head. We had for sometime heard a rumor that the mob were preparing for further outrages; but were really in hopes, as our people had given no provocation whatever, that law and order would govern the old citizens. Our people,

though they have been basely treated, and shot at, as can be proved, have been quiet, not retaliating even in self-defence, seeking peace at all hazards."

The same paper says, that writs against the "twelve" and some others, upon the charge of "treason," have been issued in that county.

*From the Morning Chronicle, Oct. 1st.*

## THE MORMON DIFFICULTIES.

### EVACUATION OF WARSAW

By the arrival of the steamer Boreas, at St. Louis, on the 22d ult., the papers of that city have the latest intelligence of the Mormon war. By the *New Era* we learn that on the 20th ult., the Mormons, numbering between 500 and 800, under the command of sheriff Backenstos and E. A. Bedell, Post-master at Warsaw, marched into that place in triumph. All the citizens who had taken an active part, or in any way sanctioned the late outrages, had previously left for the opposite side of the river, so there was but an empty victory. Backenstos, after marching his troops through the principal streets, and making some pretence to search for offenders finally drew them up in solid phalanx on the bank of the river, and in full view of the fugitives from his vengeance on the opposite side; he made them go through the various modes of exercise, no doubt to impress the refugees with a proper respect for his importance in future; when tired of displaying his military preparations, and after satisfying himself that none of the house burners and mobocrats were in the city, he placed a strong force on guard and withdrew with the main portion of his army to an encampment about two miles distant. The Mormon soldiers had full and quiet possession of the town when the Boreas left.

Everything is said to be quiet in Hancock county at this time, the Mormons having possession of the three principal towns, Carthage, Augusta and Warsaw; but the prevalent opinion is, that it is but a delusive calm before the outbreak of a terrible storm.

In a few days we shall hear that Backenstos and the Mormons have gone home or that a general outbreak has taken place.

*From the Pittsburgh Gazette, Sept 29.*

One of the editors of the St. Louis Republican, who is at the seat of the War, has been endeavoring to effect a compromise in some way between the parties.

Between 250 and 400 Mormons were out in arms under Backenstos, the Sheriff. The editor concludes his letter thus:

"My own belief is, that, although the Mormons have now in the field the strongest party, and have excited considerable fears in the ranks of the Anties, that the latter will yet rally, and carry the warfare further than it has yet been carried. They will, if it is re-

newed, attempt to avenge the deaths of Worrel and McBratney. Symptoms of trouble were manifesting themselves at Keokuk, I. T., when I left. The citizens of the township had resolved that the Mormons should not live in their township, and they had sent a petition to the Governor requesting him to have all removed."

Backenstos has issued a third proclamation. *The work on the Temple and Hotel is suspended.* By the following it will be seen that another murder has been committed:

*From the Warsaw Signal, Extra, Sept. 18th.*

**ANOTHER BRUTAL MURDER.**—We are called on to record another murder, of a most brutal character, committed by the Mormons on yesterday. About 12 o'clock, a party of ten men were riding across the prairie, near Bear Creek, where they fell in with the Sheriff's Mormon posse. The latter immediately fired on them, without provocation, and wounded a horse and one of the men. They then gave chase, and overtook one of the party, a young Irishman, named Samuel McBratney, a teamster in the employ of Gould & Mellen, shot him, and after he was down stabbed him with a sword in several places, and cut his throat and head in a most revolting manner. They then left him in the open prairie, taking his horse with them.

*From the Quincy Whig Sept. 24.*

#### POSTSCRIPT.

*Disturbance in Hancock—The Public Meeting of Monday evening.—A Committee of 1000*

We have just returned from one of the most interesting public meetings, we have attended for years. It did our soul good to see the unanimity which prevailed—and the determined stand taken by our people in favor of the suffering citizens of Hancock. The meeting was called to take into consideration the recent murders and other outrageous proceedings in Hancock. A. Williams, Esq., was called to the chair—and Wm. H. Benneson, Esq., appointed secretary.

C. A. Warren, Esq., addressed the meeting. He was truly eloquent and startling, in his remarks, and the old citizens of Hancock, received full justice at his hands. He advocated the proposition, that a committee of one thousand from this county visit Hancock, and bring the Mormons to terms.

Previous to this, however, a committee of 5, consisting of Messrs. I. N. Morris, H. Ashbury, A. Pearson, T. Kelly, Maj. J. H. Holton, and John B. Schwindler, were appointed to draft a preamble and resolution expressive of the views of the meeting. The preamble and resolutions reported by this committee will appear in our next. They are strong and to the point. The preamble recites the wrongs and outrages which the Mormons have brought upon Hancock—and the resolution, in substance declare, that the Mormons cannot live in peace with the old citi-

zens of that county, and that a committee of five be appointed to visit Nauvoo with the proceedings of the meeting, and ascertain from that people, as to what are their future intentions as to leaving the State. The resolutions also disapprove of the burning of Mormon dwellings, and pronounced such acts unlawful, &c.

While the committee were out, several gentlemen spoke. After Mr. Warren, O. H. Bowning, Esq. made a spirit-stirring speech, and advocated immediate measures in aid of the old citizens of Hancock.

He was followed by A. Jonas, Esq. in a most pointed and able speech.

The next called out was I. N. Morris, Esq. His speech was a scorching one, and created great applause. We have said many hard things of this man, but can forget a great deal, after his excellent speech of Monday evening. He, like Mr. Jonas, said if one party or the other were compelled to leave Hancock, he for one, was decidedly in favor of the anti-Mormons remaining. [Tremendous applause!]

At this point of the proceedings, a letter was handed the chairman from a gentleman of Carthage, dated on the same day, giving an account of Backenstos' proceedings at Carthage. From this letter it appears that Backenstos marched into Carthage, at the head of 300 Mormons on the day previous, and stationed a Mormon guard at the doors of the principle dwellings, and sent into the vicinity of Carthage, and took men from their families, and drove them at the point of the bayonet into the Court House, where he selected such as he wished to detain, and with whom he had had previous difficulties; eventually he discharged them all but one, after showing them his power.

Mr. B. M. Prentiss, who had just returned from Carthage was called out, and he gave a detail of matters as he saw and learned at Carthage. He fully corroborated the statements in the letter just read, and gave an interesting detail for which we have not the room this week. He went to Carthage under the impression that the Mormons were not so much at fault, and returns a thorough anti-Mormon.

After Mr. Prentiss, O. C. Skinner, Esq. of Carthage, made some interesting statements, showing the outrages of which the Mormons had been guilty.

Andrew Johnson, Esq. was called out, and spoke to the point for a few minutes. He was of the opinion that if we do not assist the old citizens now, we shall have to do it hereafter, and if there is not something done soon, the scenes in Hancock will be enacted at our own doors. We echo the sentiment decidedly.

Geo. C. Dixon, Esq. was called out, and took the anti-Mormon side of the question, in a strong and sensible speech. He was for imme-